

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., NOV. 21, 1918.

NEW SERIES, VOL. XX., No. 46.

It appears that we are coming to the time and that probably not far off when our state conventions will be invited and entertained on the Harvard plan, that is the host furnishing only bed and breakfast.

Rev. J. B. Quin of Grenada, is the embarrassed recipient of two calls, one from Shelby and the other from Drew and Ruleville. They offer him considerable increase in salary. In the dilemma he may conclude to stay where he is.

Any country church expecting to build a house or remodel the present house will be able to get timely help from Rev P. E. Burroughs of the Baptist Sunday School Board, Nashville, Tenn., who has prepared an excellent illustrated pamphlet on that subject.

Every family having a representative in France will deeply sympathize with Brother and Sister Ikerd of Belen, who suffered the loss of their dear son, Willis A. Ikerd somewhere in France, Oct. 31. He died of pneumonia. May the God of all grace and Father of mercies comfort their hearts.

Housekeeper wanted—We need at once a competent, experienced Christian woman to take charge of the dining room and kitchen at The Baptist Bible Institute. Give full particulars, salary wanted and references in first letter. J. E. Gwatkins, business manager, 1220 Wash. Ave., New Orleans, La.

Dr. Webb Brame, chaplain, located at Camp Pike, writes that a great many of the soldier boys will soon be released, and he will probably be among them. He counts it a privilege to have served them in a time of great need and now looks forward to returning to the pastorate. We hope the Lord and the brethren will bring him back to Mississippi.

Rev. J. C. Parker has resigned the care of the church at West Laurel. There are few churches that have developed so well in a pastorate of five years. Over 200 people have been baptized; four preachers have been sent out, one lady missionary, three members are now in college, one in the navy and one in the pastorate. Twenty-seven normal diplomas have been won by Sunday School teachers. Berean and Fidelis classes have been organized, also Sunbeams and two B. Y. P. Us. both of them now A-1. Brother Parker is full of energy and zeal and we hope Mississippi may not permit him to leave her borders.

How far removed the spirit of Romanism is from our ideas of democracy and how far removed its hierarchy is from the service of humanity is shown in an article we have just received for publication from the Knights of Columbus. Evidently they are rehearsing it with pride. The story is of the arrival of the "Rt. Rev. Bishop Brent of New York" at a soldiers' camp in France in the night. A crippled man who had just gone to sleep after a hard day's work hopped out of bed as beds were scarce, put on his cork leg and hobbled away to give his bed to the "bishop" who rolled himself snugly and smugly in bed while the cork legged poor critter lay down and slept the best he could on a stone floor. Truly things look different to different people. Yes, friend K. C's we publish the story at your request. But we should like to have yanked that fat bishop out of bed by his good leg and put the crippled soldier in his comfortable bed.

## A SOLDIER'S PRAYER.

The grim, gray day has slowly faded out. Night with her sable shroud has clothed the earth. The rain unceasing falls and seems to flout Life's every thought of warmth and joy and mirth. O'er all the world a sudden hush has come. The guns—awearry of their endless task Are silent; and my lips are dumb. Yet God must hear the prayer my heart would ask—

O, blessed is this momentary pause, That often at the close of days, hard fought, Comes o'er us, when soul unto His Spirit draws With this one wordless plea which we have brought:

"Dear Lord, for Thee, for Thee we fight to win. Be with us Lord, or live or die, help that we fight like Men."

—James B. Lackey,  
119th Field Artillery. Written at the Battle Front.

Isn't forethought about the only kind of thought that is really worth the name. An afterthought never catches up and never comes in time to do any good. The thinking that is merely following somebody else or learning what somebody else has thought is like a trailer on a motor car. The man who thinks for himself is self-propelling, like an automobile. It is true that some times a car may be started to running and get under way in its own power, by being first pulled off by another; and so people may be gotten into motion and led to do some thinking of their own by being led out by the thinking of another. But unless either of these can after a bit get under its own motion, it or he must go to the shop or the discard. The purpose of God in the gospel is to make sound and strong men and women, to restore them to the working image of God and give them again the original dominion for which they were intended. Thinking is pushing out into the unexplored, it is mapping new continents and mapping the heavens; it is pioneering in truth and appropriating the riches of revelation. If you expect to grow, it will be necessary to practice the art of thinking.

This issue of the Record is a Thanksgiving number. The people of Mississippi, including the readers of the Record, never in the world had so much to be grateful for. The epidemic has nearly passed away and we suffered far less than most of the states. We have had good crops and the best prices ever received for our products. There was never so much on our farms or in our banks, and on our tables. The war has been kept from our doors and now the fighting in Europe has ceased. We have a stable and just government, and can pursue our occupations in peace and comfort. Our churches are open and our schools are in operation. Our mission work at home and abroad was never more blessed. All our benevolent work is proceeding unhindered. We ought to raise the voice of thanksgiving and say with the psalmist: Bless the Lord, O my soul and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

Rev. A. D. Muse of Clinton, wishes to introduce, to any church seeking a pastor, a young preacher with experience and ability who is a member of the Senior class in Mississippi College. Write him.

The Great War Veteran Association of Mississippi is being organized by the Department of Archives and History. For terms of membership, and other information write Dr. Dunbar Rowland, Jackson, Miss. There are no fees.

Food will win the world, is the new slogan. We have it by the grace and bounty of our God; let us give it to them that are hungry. He that hath two coats, let him give to him who has none, and he that hath bread let him do likewise. Gratitude to God will make it a joy to give.

Rev. Wayne Alliston has accepted the care of the Concord Church in Rankin county, and will return to Mississippi in December. Other churches within reach of him will do well to get in touch with him. His present address is Everman, Texas.

We have been compelled to drop ten per cent of our subscribers because they have failed to renew, and the end is not yet. To some we have sent statements a second time. We hope that all others now in arrears will send in their renewals as we are anxious both to keep our friends and to satisfy the War Industries Board.

Self-defense if nothing better necessitates our helping the famine-stricken people of Europe. Pestilence stalks in the wake of hunger and pestilence is something that cannot easily be confined to any one country. If this famine in Europe brings cholera or typhus, our boys are over there and are likely to be there for a year or more. We must help others or we cannot save ourselves and our own.

The Eleventh of November, 1918, will be a date that stands above every other in the annals of secular history. It is cut deeper into men's memories than any date of the world. We cannot now take in its full significance. But our children's children to the remotest generations if the world continues will celebrate it. Many nations have their separate Fourth of Julys, but all nations will remember together and rejoice together in the Eleventh of November as the day of overthrow of tyranny and making men free. Not less but rather more than others will the Germans of the future rejoice in this day when the insane house of Hohenzollern was ushered off the stage on which they had played the part of bullies for a generation.

It may be that among the thousands of readers of the Baptist Record there are some who cannot join the chorus of those who rejoice at this Thanksgiving time. There are some into whose homes afflictions have come and where hardship abides. There are some where the shadow of bereavement has settled. To these our hearts go out and we commend them to Him who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Our prayer for them is that as they are partakers of the sufferings, so shall they also be of the consolation. We can think of no more exalted faith in such case than that of Habakkuk who said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation."



## THE GREAT LESSON OF THE WAR.

(Sermon by Theo. Whitfield, Pastor First Church, McComb.)

I want to speak to you today about the great lesson of this war. Try to think what God meant by allowing the war. You answer that He wanted to teach Germany that might is not right, and wanted to humble the proud nation. True enough, but I ask what He wanted to teach us? Our lesson, not theirs, is what concerns me now. Do you suggest that God was by this war chastising us for our sins? I ask what sins. America is not particularly a wicked nation. For instance, we are not as bad as the heathen Chinese, who have had no part in the war.

## The Lesson.

Now I am going to tell you what is very largely to blame for the war. Open your ears good, for it will be a very surprising statement to you when I say that the neglect of one duty by the Christian people of America allowed the war to come about. God told us to do a thing which we did not do and the neglect of it made the war possible. The one thing that we did not do was that we did not send the gospel to the peoples of the Central Empires. Some people think it is a matter of choice as to whether or not they carry out the command of foreign missions. But I want to tell you it is a matter of terrible punishment if you disobey it. This world war is only one of many times that the scourge of God has fallen upon peoples for the failure to send the gospel to the lost nations. Before we get out of the book of Acts we find that when the church at Jerusalem refused to send the gospel to Samaria, etc., the Lord caused them by persecution to be scattered abroad so that the word of the Lord was taken "as far as Phoenicia and Cyprus and Antioch." However, eventually the Christians spread over the Roman Empire so that even the emperor was converted.

## But Listen.

The Roman empire was surrounded by barbarians and these barbarians were not brought to the Savior's feet, and between the 3rd and 6th centuries these barbarians swept down upon the Roman empire like a mighty avalanche. The Goths, the Vandals, Lombards, Saxons, Suevi, Franks, Burgundians and the like, many of them naked savages, over-ran, with their devastation, Italy, Spain, Gaul, Thace, Macedonia, North Africa. Says the historian "They destroyed cities, ravaged fields, drove before them, in a promiscuous crowd, bishops, senators, virgins, laden with the spoils of their homes and altars." Alaric, the Visigoth, appeared before the walls of Rome. For 600 years no foreign enemy (since Hannibal had been there, and when the envoys of the senate represented to him that the population was so numerous, Alaric replied that "The thicker the hay the easier it is mowed." So Rome itself for days was given over to plunder and destruction. Finally came Atilla, the Hun, styled the "Scourge of God," behind whose army, it was said, no

grass grew. And Padua and Verona were reduced to ashes.

## Estimate.

Don't you think it would have paid those early Christians to have taught the love of God to those barbarians around them? But somebody says that they did send a few missionaries to the tribes on the border. (We would have called that at least Home Missions. But one reason that those border tribes charged down upon the Romans was that they were pushed on by the terrible Huns dwelling far back behind. It would have been the salvation of Rome to have sent missionaries far over behind the Caspian sea to these savages they had never seen. But listen again. The Roman Christians did not even then learn the wisdom of foreign missions. Another nation was left unsaved by them—namely—Arabia—and there arose suddenly therefrom another beast, Mohammed, and the Saracen, with relentless sword and abominable doctrine, swept over to Spain and Egypt and Mesopotamia and Syria, and you know how that for thirteen long and cruel centuries even Jerusalem and Nazareth and Antioch and all the Holy Land was shut to the Christian, and over the Holy Sepulchre itself has hung the mark of the beast and the crescent of the false prophet, and all because the early Christians did not send the gospel to Arabia. You students know that afterwards, in the crusades, hundreds and hundreds of thousands of lives were pitifully lost in vain effort to liberate the grave and birthplace of our Lord. The easy way would have been to have sent in former years the gospel to Arabia. An instance like this somewhat occurred in our own country's history. We subdued the Indians at vast cost in life and money. We finally nearly exterminated them, but thousands of our own men, women and children in the hundred years were massacred and houses burned and settlements destroyed. A comparatively small price to have paid and a most delightful thing to have done would have been to have sent the Indians a thousand missionaries for 25 years, instead of the fire and sword. It may look like but a small "sin of omission" not to send the gospel to all the world, but such disobedience has ever brought down the vengeance of Him who hath in His hand the sharp two-edged sword. The Romans doubtless despised the Arabs of the desert and the barbarians of the north, something like we do the Chinese, but you recall that Napoleon, though not a Christian, said of China, "Woe to the world when that sleeping giant awakes." And if we do not give them the gospel, I remind you that it is not beyond the power of God nor unlike the example of His dealings with nations in the past that He might bring them here as a scourge upon America.

Now, returning to the Central Empires, I acknowledge that our Northern Baptists have had therein a few missionaries, but so few as to amount to nothing comparatively speaking. I say that they have had a few in Germany and Austria and Hungary and Bulgaria and Russia, just a few. But sup-

pose that they had had thousands of missionaries there for the last 25 years, the nation would have been permeated with the leaven of truth and the light of the gospel. Thomas Jefferson said that when drafting the constitution of the United States he got the idea of pure democracy from having seen an humble Baptist church in his neighborhood conduct its meetings. Suppose that for the past 25 years the people of those central empires had had justice to all men preached to them by Baptist missionaries and freedom taught them in Baptist schools and the love of God shown them by Baptist workers, do you think there would have been any war? Not likely. So now that the Master has commanded us to take the gospel to every one of the lost nations for whom He also died, not only is it the most blessed thing to do but it is most solemnly the wisest thing to do; for if we should refuse, then, just as the blood of Cain cried to God from the ground, so the wasted blood of Christ would bring upon us and our children guilt and calamity in the future.

## THE SACRED CALL TO OUR CHURCHES.

(By Wm. Lunsford, Cor. Secy. Board Ministerial Relief and Annuities of Southern Baptist Convention.)

Watch the life of the minister. How cheerfully he goes about his work. What a willing, self-giving spirit is he. How readily he faces the issue, and accepts the terms of his work. The hope of gain has had nothing to do with his decision. Ministers, as a class, receive very small salaries. It is difficult even for those who receive the largest compensation to save anything from their earnings. Where is there a body of men so purged of worldliness, so free from corruption and impurity.

Because of the nature of the minister's calling, and the character of his labors, he comes in contact more than any other man, with suffering and unfortunate humanity.

The more closely he follows in the footsteps of his Master, the less likely is he to have anything at the end of the year. He is not allowed to make money outside of his calling. To do that would be to greatly lessen his usefulness. Disaster usually sweeps away the minister of the gospel who seeks personal fortune. For some reason, a pastor is not allowed to make money. "Is it not, therefore, incumbent on the churches to provide incomes for their servants who have worn themselves out in the service?"

The new Convention Plan provides, that Ministerial Relief and Annuities shall become an essential item in the benevolent budget of every live and militant church.

Simple justice to the minister, who has given the best that is in him to the work and who finds himself in old age without means of support, should make any other course impossible.

We shall not always have him with us. Every day a new earth mound covers the wearied, worn body of an aged Baptist minister. Yesterday you might have helped him; today you cannot. I make no appeal for



him; his reward is ample. But I do appeal for his comrade who survives, for the aged companion of his trials and triumphs, and for the orphans—dependent and alone. What will be your answer? The opportunity has come for team work. Our Southern Convention has sounded the note.

Some time ago there appeared in one of the newspapers a remarkable cartoon on the Russian situation. In the first part of the cartoon you saw about thirty great, big, sleek, fat mules, as fine a lot of mules as one ever saw. These thirty mules were standing with their heads together and their heels out. A pack of wolves was trying to attack them, but because the mules kept their heads together and their heels going, the wolves were hurled through the air as fast as they came up. In the second part of the cartoon a group of Russian mules were shown. They were equally big and strong, but instead of having their heads together, they had their heels together, and they were kicking at each other as hard as they could.

Now we can play the Russian mule in this business of a great undertaking for the relief of our ministers and missionaries, and kick the job to pieces and bring it to defeat, or we can play the wise part of the mules of the American plain, and kick every fellow who kicks. We can put it over, if we will, and we will.

#### FROM FRANCE.

(By Lt. P. I. Lipsey.)

Dear John:

I somehow have felt doubtful that you were still at Barron Field, probably because of your last letter the day I left Waco, partly because it seems impossible that anyone in the military forces of the United States could be left in the same place for as much as two months in these times when everybody seems to be on the move. I guess, though that I might risk a letter to you at your old address and just hope you get it. I have wanted to write to you all the time since I left "Ameriky," but the feeling of my own isolation and the stability of anything except Clinton has deterred me each time I considered writing you.

Well, here I am in France, having been, indeed, nearly all the way across the country, from east to west. I am quite pleased with it, too. One of my wise friends on board ship was quite sure that we would be greatly disappointed when we looked it over, but it is quite up to my expectations. Of course I do not refer to the war in that statement, I am not yet in a position to discuss the war with authority—though I think it will not be very long before I get a bit of a taste of it.

We were rained on during our maneuvering this afternoon but otherwise we have been having almost perfect weather. Some of it has been quite cold, at the same time, I notice in the papers, as the terrific heat wave in the "old country." This part of the country is ideal.

I find the actual French pronunciation among the trades people rather different from that prescribed in school books. Most of the "a" sounds—er, ez, ai, e, et—are not

quite as strong as that "e" of "they." The masculine article "un" is absolutely unlike anything I have ever heard before, more like the hungry grunt of a two-weeks-old pig. Of course there is no such thing as a "g" on the end of those nasal syllabales, as in "garcon," as some amateurs would have it. And the "aa" is not always the broad Latin "a," but close to the sound of "a" in "bat," when not accented. Also "mercredi" is the three syllables and not two, though I think the "re" hardly constitutes a separate syllable when final. These are some impressions I have received and may be quite incorrect.

I haven't seen any ice since I got to France and of course no ice-cream. Sweets are very scarce and expensive. French candy is not particularly sweet, is mostly nuts flavored with brandy or cognac. On nearly every building in town is the sign "Chocolat Menier" which I judge is a cake of chocolate of some kind, now extinct. At one or two places when we first got here it was possible to get a chocolate bar, but now the answer is a shrug and "Finis, finis, plus chocolate!" It seems strange, but "plus chocolat" monnaie, etc." means, "no more."

Once in a while the commissary gets in some cheap chocolate drops in cans but I have never been able to wait in line long enough or get there early enough to get any. The only candy we get is a little bag of hard pieces like stick candy only it ain't stick, every few days from the Y. M. C. A. It seems strange to be talking about candy over here in "glorious, romantic" France, but it occupies a large space in the soldier's thoughts. I believe stuffing one's self becomes a nervous habit. I know that I am affected that way, more particularly because I do not smoke. I also believe the American soldier is trained to believe that he will die if he does not get his supply of smokin'. I am sure men smoke profusely over here who never considered it in the U. S.—simply a form of nervousness, in my opinion.

What wouldn't I give to go into a nice picture show house, now, and lap up a cold carbonated soda or a malted-milk afterwards! But these are things I just happen to think of in a detached sort of way once in a while—as I think of getting a letter. The lack of them all gives me very little concern. I just take it for granted that all's well at home. Neither have we had real lights since I came over. That is to economize in fuel and for another reason, too. You can guess that.

I'll be glad when we get sent back to our commands, which we expect in about ten days. I don't know where my outfit is but think it is not very far away now. I am anxious to get busy on my platoon to train it as my platoon and make it the best in the army if only I had the time to train the men. I think we will scarcely have a great deal of time before we move up to the front—into some quiet sector probably. I have never had a platoon; this is the second school I have attended to teach me how to train one for modern combat—six weeks in all (counting Grenade School, eight

weeks)—and for tactical training. It is like a landscape painting: pretty hills and valleys, farms, roads and crossroads, rivers and woods, hedges and stone walls. We do considerable marching around in locating our battlefields and strategic points. Sometimes we don't. Generally most of us are crabbing at something or somebody. A bunch of officers is absolutely the most undisciplined bunch of men in the world—I hope. That is, they may exercise quite a bit of self-discipline but nobody can tell them what to do unless he actually has some hold on them. You never saw such a mob as we have at our short periods of close-order drill. There is talking and laughing and jeering, it looks like the student officer temporarily drill master is going to have to call someone out for personal combat, at times the sarcastic criticism becomes so heavy.

Military schools are always a disappointment, I believe. We are learning quite a few things, I am sure, but I believe the main value of the time spent here is in getting our minds accommodated to what is or may be before us. One gradually becomes absolutely thoughtless or careless of the future. Of course we all want to get in the game actively, but now that we know we are, and very soon too, there is a sort of nonchalance and light-hearted indifference. Maybe it has a touch of complacency. But there is no particular "thrill"—none at all as far as I can detect. It is too much of a business proposition and is taken as a matter of course. I don't feel thrilled at all, just rather quite contented, even though I haven't had any mail since I got your letter at Waco. It's a funny world.

I'll probably have a maximum of two weeks with my men—practically all recruits, except the N. C. O's.—when I left them, and the trip does not increase their skill or disciplinary excellence. What I want is to train my corporals; if I can make real leaders of them I will not be in a bad way.

Before closing, old boy, and partner of happy days, I want to tell you just a bit of what I think of you—which opinion, incidentally, I share with our dear parents and family: You are the purest patriot I know anything about; unmixed motives of devotion to country and principles of right brought you into this vast conflict, and you have not allowed great natural obstacles to prevent you nor artificial ones to excuse you from making yourself a personal and humble servant of the cause of Right and Our Country. Not lured on nor buoyed up by the sportive element of the "game," so attractive to me and many others, now enjoying the ease and glory of rank or position, you have offered—yes, thrust yourself—forward to labor, wait, endure and suffer, because you have a noble heart and a hero's spirit! I think all this and more of you, Old Buddie, the camouflage is off. And I hope this letter reaches you, intact.

I am in excellent health and tip-top spirits. Hoping with all my heart that you are the same, I am

Your loving brother,

PLAUTUS.



# The Baptist Record

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## EDITORIAL.

### THANKSGIVING.

It ought always to be easy, yea, to be a great joy. But it ought to be easier now, more joyous and outspoken than ever in our history. The reasons are too potent to be concealed and too patent to need to be stated. We do not wish, nay must not permit ourselves to claim any exclusive rights in God or speak in boastful blasphemous phrase, like the ex-Kaiser as if God had adopted us as His pets and was confining His grace and benefits to our land. This would be to exalt self as if by some merit we had won God over to our side and were using Him to call fire down on our adversaries. On the other hand we must make grateful and humble acknowledgement of His mercy toward us and His gracious and abundant help in a multitude of ways. We may in all meekness and sincerity use the language of David who declared, "He hath not death so with any nation."

The Thanksgiving time is associated in men's minds with the time of harvest and the taking stock of material blessings, and this is perfectly proper. In the first place it makes thanksgiving possible and the duty of it binding on all people. Not all are spiritual or appreciative of spiritual blessings, but the material blessings descend to this level of all; they strike a common chord and should make the giving of thanks universal, bringing all people into fellowship with one another in thankfulness as they have had fellowship in partaking of God's benefits. But more than this, thanksgiving for material blessings is our only safety against selfishness and hurtful pride. If we do not recognize the goodness of God we have not rendered Him His due and so are unjust to Him. We have taken to ourselves a credit which does not belong to us. We become self-centered and heady, and are sure to become hardened and arrogant. The only safety for ourselves is in rendering to God the sacrifice of thankfulness that is due to His name.

It is well not only to feel grateful in our hearts to Him but also to give public recognition and expression to Him of our gratitude. We must not only be grateful,

we must give thanks. To say this about the matter of appreciation for favors shown by one man to another seems almost superfluous. When somebody does you a kindness, everybody knows it is proper to say "Thank You," and not merely feel gratitude. It is just as true that we ought to tell God that we are thankful, to give thanks to His Holy name. If you are grateful don't fail to say so and to show it. Not to give expression to it is to fail to give Him His due and to gradually and effectually destroy gratitude from your hearts. The draught of the chimney is necessary to make the fire blaze and keep it from smoking; so the giving of thanks is necessary to preserve gratitude in the heart. Let's have a day of Thanksgiving and let's get the habit of giving thanks. It would be hard to convince others that we had genuine courtesy in our hearts if it were not expressed in polite manners; and the best evidence of gratefulness is the open giving of thanks.

There is a further reason for giving thanks; it is a duty we owe to men to bear witness to the goodness of God; and a duty to God that we should declare His goodness to men. If there are others who are grateful they will rejoice with us and rejoice all the more that we rejoice with them. Their own devotion is quickened and intensified by joining with us, and they glorify God on our behalf. There may be others who need to be awakened to gratitude, whose souls are sluggish, whose minds have not dwelt on His goodness. They need to be awakened. Like green wood they do not kindle readily, but may by the warmth of your thanksgiving be led to glorify God. It is well not simply to be grateful, and express our thanks to God, but also to draw others to the public service in which thanksgiving is made for our common blessings on the community and nation.

### PRACTICAL THANKFULNESS.

That means to do things which show thankfulness. Practical is from a Greek word which means to do. The word may be overworked, or the idea may be somewhat distorted, for a thing may be practical in the sense of being immediately helpful and greatly useful which does not embody itself in the material and palpable. Music or oratory may stir men's souls to heroic deeds or may bring solace and comfort as truly or more truly than filling the stomach with beef and broth. Heaven and hope are not yet at least material to us, but they are very real and very practical, shaping our conduct and guiding our destiny.

So it may be very practical to give thanks by word of mouth. We read in Hebrews, "Through Him then let us offer up a sacrifice to God continually, that is, the fruit of lips that make confession to His name." Where there is no voice to praise, there is apt to be no hand to minister. But we are not to be satisfied with "the fruit of lips," for the very next verse adds the caution and command: "But to do good and to communicate (divide with others) forget not; for with such sacrifices God is well pleased."

The whole burnt offering of dedication under the law of Moses has been in the Christian era superseded by the living sacrifice of a body given to God. So has the thank offering brought to the altar in the ancient temple of God, given way to the New Testament command to share with others the gifts which God has bestowed upon us. This is the kind of sacrifice with which God is now pleased.

That is why at this season of the year we make our contribution for the dependent orphan. When our hearts turn to God in grateful praise, He directs the offering to be used to provide for His wards. This is what James calls "a pure religious service and undefiled (as all the sacrifices must be) before our God and Father, to visit the orphan and widow in their affliction and to keep himself unspotted from the world."

We have this year not only our usual obligation to the 200 orphan children in our home in Jackson, but the more than 2,000,000 orphans and widows in other less favored lands. If we wish to honor our God we will rise up at His call today to meet a need unparalleled in the world's history. This is a time which is going to show the stuff we are made of. Our own prosperity is our test. Our barns and our banks are filled to overflowing in this good land which the Lord our God hath given us. But in other lands women and children are shivering in the cold. Their houses have been swept away and no shelter from the winter's rains protects their heads. Insufficient clothing covers them not from the teeth of the frost, and lack of food makes the claws of hunger strike deep into their hearts. Ours is a land of plenty while other lands have been wasted by war and pestilence. Our souls will rise to this need and expand in satisfying it or they will shrivel and harden with selfishness if we turn back from this opportunity. Our Sunday Schools and churches will be called upon this winter to show in a practical way their gratitude to God for his mercies. Let us go our full strength with joyfulness to meet this opportunity for service. But to do good and to communicate forget not if you wish to please God, to put a smile on the face of your Father in Heaven and wreath the earth with the garland of mercy.

### AN EXAMPLE OF THANKFULNESS.

Many have been studying lately about the experiences of Jacob, his deceiving his father, his taking advantage of his brother, his fleeing from home and his vision at Bethel. It is only about this last now that we speak, and about only one portion of that. You may have heard this vow of Jacob at Bethel spoken of as his efforts to make a sharp bargain with God. As if Jacob had said "If God will promise to do thus and so I will obligate myself on my part to perform certain duties." Nothing is farther from the truth. Jacob is not seeking to get God to enter into an engagement with him for mutual or selfish benefit. God had already promised him all that he asks for and for more than he had any expectation of re-



ceiving. Jacob was a fugitive from the just wrath of his brother. He was escaping the punishment for his wrongdoing. God in His sovereign grace and mercy while Jacob sleeps appears to him in the open field near Bethel. He shows him what Jacob had perhaps been taught by his father but seems to have forgotten, that God and heaven are not far away, that there is constant and uninterrupted intercourse between heaven and earth. Then God speaks to him, makes an unconditional promise without asking any pledge from Jacob: "I am the Lord God of Abraham thy father and the God of Isaac." He promises him the land on which he lies, that his descendants shall spread far and wide over it, that in his seed all men shall be blessed. He promises to be with him and keep him in all places where he shall go and to bring him back safely to this land of promise.

With all this Jacob is completely overcome. The depths of his soul are broken up. He is like a soul newly saved by divine and unmerited grace; perhaps was just such a soul at this moment. He does not question the purpose or the truth of God. His "if" is not the if of condition but of assurance. He knows God will keep His word and so he returns to God the glad and grateful worship of a soul refreshed with the presence and the blessing of God. Awed as he was by the vision, he pledges now in turn his allegiance to God. "Surely God is in this place and I knew it not. How dreadful is this place. This is none other but the house of God, and this is the gate of heaven. If God will be with me and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee." He gratefully gives himself to God, dedicates the place to God and pledges one-tenth of his income to God.

The cause of his gratitude was the unmerited and unlooked for favor of God shown him in the hour of depression and need. The expression of his gratitude was in complete surrender of his person, the hallowing of a place for worship and the regular and proportionate offering of his substance. Gratitude is first of all inward, then manifested in outward forms of worship, not omitting the practical use of what God gives us in promoting his service and ministering to others. Our worship would be more sincere and our gratitude bring greater joy if we regularly gave one-tenth of our income to God.

#### HOW A WORLD FELL AWAY.

There is no sadder chapter in the Bible than the first chapter of Romans. It is a picture of retrogression, degeneracy and reprobation which makes the heart sick. It tells of the falling away from God of the whole human race, its gradual corruption until the defilement is complete and the climax of iniquity is reached in worse than

bestial lust, in murder, envy, strife, deceit, malignity; in being haters of God, insolent, haughty, boastful, inventors of evil things, covenant breakers, without natural affection, unmerciful. Ah, these things are not found merely back yonder in Paul's letter to the Romans, when nearly all the world was heathen, but we have been reading much the same in the newspapers for the past few years.

But our concern now is not about conditions such as those but about what brought them into being, the causes of it all. What started the world on this downward course? How came it to fall away? This is not a speculative interest, not the concern of an antiquarian or historian or philosopher; but of one who would heal the hurt and prevent the repetition of this experience, this first chapter of Romans, in the lives of individual men and women. Now hunt around in the chapter until you find the word "Because," and you have found the starting point in wresting a world from its true course, breaking it away from its orbit in the swing of planets about the central sun, and sent it on its way of sin and misery and destruction.

"Because," you will find it in the twenty-first verse, "Because, that knowing God, they glorified him not as God, neither gave thanks." There is where the golden chain that holds by attraction the world to God was severed and allowed it to break away into unspeakable darkness: They did not glorify God by giving thanks to Him. Let us get away from the idea that giving thanks is a polite national custom which comes once a year, a day on which we make a respectful salute to God as we pass by and on into another year of business or pleasure. Thanksgiving is a recognition of our absolute and utter dependence on God for life and every blessing and comfort which it contains. It is to give Him the glory by owning in our hearts and acknowledging before men that He alone is the giver of every good and perfect gift. To deny this is to sever ourselves from the author of life and to sentence ourselves to certain and irreparable spiritual death. To fail of giving thanks and glory to Him through careless oversight is to bring upon ourselves the gradual hardening and corruption which is described in the first chapter of Romans. It is not a question of mere politeness. It is matter of maintaining connection with God or drifting into the night of sin and death. If you do not give thanks habitually you have repudiated your obligation to God and severed yourself from the hope of His preserving grace. Moral degeneracy in the individual is sure to follow the failure to recognize God and give suitable expression to our gratitude.

#### THANKS GIVEN BY MANY.

Paul in his second epistle to the Corinthians expresses appreciation for the supplication of the people for his delivery from danger and death, as giving them a share in his work and assuring them of their participation in the joy of thankfulness on that

account. There are two things that are to be noticed in this statement, namely that thankfulness is greatly enhanced by being shared by many people, and that this thankfulness can only reach its right proportions when we have had to do with bringing about the things for which we are grateful.

Psychology, experience and the Bible all bear witness that any emotion is greatly increased by enlarging the number of people who share it. What we call morale is largely a consciousness of fellowship, knowing that others are with you and mean to stand by you and behind you. David speaks of the joy of the multitude that keep holy day. The joy of a single soul in communion with God is sweet; but the worship of the host innumerable in heaven sweeps the celestial vaults with the majesty of the seven thunders, and the ten thousand times ten thousand of worshippers about the throne must thrill the soul as if all the music of many waters were loosened to sound their chimes.

Gratitude will find its full expression only when there is a gathering of God's people and a common expression of praise.

The other truth that comes to light is that the deepest gratitude is possible only to those who have had some part in producing the things for which we give thanks. This may at first sight appear impossible, but all the facts of experience bear out its truth. If there has been striving to attain there will be all the greater joy and thankfulness in the attainment. If you would be grateful you must be a partaker with those who struggle. Those who earnestly prayed for Peter's deliverance were prepared to give thanks when he suddenly appeared in their midst. If you would have grateful joy in the harvest, you must have some part in the sowing and plowing.

Get the new mission study book by Dr. W. O. Carver entitled "All the World in All the World." for 40c each from the Baptist Record.

If you haven't sent your name to M. J. Stone of Meridian, do so at once and make your arrangements to go to the Convention.

Lincoln County Association meets Thursday, December 5th. The business will be concluded in two days, at least in time for all preachers and other people to be back at their churches by Sunday. L. L. Tyler, moderator.

History and experience are great expositors and interpreters of the Bible. Many scriptures stand out in the light of recent events. They that take the sword shall perish by the sword, has a new significance. There be some today who realize that he who sows to the wind shall reap the whirlwind.

#### A CALL TO PRAYER FOR A NATION-WIDE REVIVAL FOLLOWING THE WAR.

(By John R. Gunn.)

The end of the war is in sight. The shout of victory will soon be heard throughout the allied nations. Peace will be declared at an early date. The millions of our young men, now in the camps and overseas, will be returning to their homes in a very

(Concluded on Page Eight.)



## Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor, Jackson  
 MISS M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. LONGEST, Building & Loan Fund, Oxford  
 MRS. H. L. MARTIN, State Trustee, Training School, Indianola  
 MRS. JEFFERSON KENT, Personal Service Leader, Forest

## Central Committee.

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 Recording Secretary, Mrs. Rhoda Knocha, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

## From Clinton.

My Dear Mrs. Lipsey:

I am enclosing a report of our "Circle" for the past year. We did not start on our work until January 10th and I am proud of what we have accomplished and want to ask you to publish this report in the next issue of The Record. Thanking you for this favor I am,

Sincerely,

MRS. JAS. R. CLARK.

Report of The Harris Circle of the Clinton W. M. U. for the year beginning Jan. 10, ending Nov. 1:

Church building loan fund	\$205.00
Foreign Missions	287.10
Home Missions	49.00
Special State Miss. collection	6.00
Home uses	36.10
Woman's Training School	19.50
Miss. College	6.40
Bible Fund	4.30
Literature fund	.80
Aged ministers	3.00
Orphanage	7.80

Total \$625.00

MRS. JAS. R. CLARK, Treas.

Pawnee, Okla., Oct. 26, 1918.

Mrs. J. A. Lee, Columbus, Miss.

My Dear Sister:

It has been on my mind to write you for some time. I have not forgotten my little visit with you at Hot Springs and have not lost the address you gave me. My only reason for the long delay has been that I am away from home so much and it is hard to keep all the letters answered. Something is always being neglected. Just now I am having a little more time, owing to our state-wide quarantine for influenza. We are having no public meetings, so I have not had them to attend or lessons to prepare, and have not been able to make my usual trips to other points. It has given me more time to visit in homes, and I have helped care for some who were ill; in one home seven were sick at the same time, two having pneumonia. So far none of our Indians have died either at home or in camp, though some have been very sick.

You will be interested in knowing that our Woman's Society uses the W. M. U. mite boxes for their "over and above" thank offerings. We sent in from our boxes nearly thirty dollars last week for the church building and loan fund. We have

been following our state schedule and learning to give to all the causes as they come. I have just gotten a new map of the world to help make our study more real.

We have a very large attendance at the Government School this year, and in our denominational lessons I am using the Junior B. Y. P. U. lessons. They are so fine and just suited to these children. Now everything has stopped but we live in hopes of getting to work again before long.

I have a class of young women in knitting. They are so enthusiastic. As we cannot get yarn from Red Cross now they have bought yarn and are making garments for themselves or their friends. We also have a Y. W. A. and meet for Bible and mission study. Our young people are beginning to see that it is best for them to make for themselves a Christian social life and not have to depend on the heathen dances and feasts, so they have had quite a number of socials, either on the church lawn or parsonage or at my home and in every case they have enjoyed it and felt that it was better than the old way. I encourage that side of their life all I can for it is a great help to keep them away from gambling and dancing parties.

I wonder if your boys and girls are planning to send us anything to use for Christmas? How would it be to take picture postals that have been written on, pasting them together, the writing inside and putting several together with tapes or ribbons to hang them up by? They are pretty and make use of the cards. The tape or ribbon goes right in between the two cards, is pasted in with them, making them strong and firm. I can use any number of your children or young people wish to send me, also the little primary picture cards.

I am so glad of the sympathy and prayers of the dear sisters. It is such a help to me in the work. Indeed I could not do it were it not for the constant conscious, ever-present help of the Lord. He is our Leader and Guide, our Comforter, truly. Pray for me and for the Pawnees.

MARY P. JAYNE.

Dear Council Friend:

This past week I had the very great joy of receiving from the Sunday School Board a copy of Dr. Carver's Bible lessons, "All the World in All the Word." It came in the late afternoon mail so I took it to the house with me and I assure you that there was little "nodding" for several hours that night. The next day I finished the first reading of it and then, with my Bible, I got down to a real study of it, looking up the host of missionary references and marvelling at the way in which they dovetailed into each other. It was like a problem in mathematics to me for, while for years I have been sure that missions was the one theme of the Bible, not until I studied this book chapter by chapter did I see the proof and, almost better still, did I realize how I could prove it to others. Again, it was like a romance to me for, while I have always thought of God as the Father of those who accept His Son, not until I studied this book

did I see how tenderly this Father heart has always yearned that all might call Him "Abba, Father."

Without reservation I say that I believe this is just the kind of Bible studies for which our societies have been longing. Individuals, circles and societies will undoubtedly rejoice in it. The price in board bound edition is 40c post-paid from the Baptist Record.

As you know, this is one of the books recognized on the W. M. U. mission study certificate. The questions have been prepared on it and will be sent to each W. M. U. state corresponding secretary as soon as they come from the printer.

In the use of this book as of others there comes the longing that our lives as Council members may lead others out into definite missionary lines. Lieut. Donald Hankey in "A Student in Arms" tells of a captain who was unusually solicitous for the welfare and conduct of his company. The result was that his men were devoted to him and would follow him into any danger. One day a private heard that the major was calling for a captain to volunteer for a very perilous mission. Rushing to his captain the private asked him if he was the one the major meant, "for" said he "if it is, then I'll go with you!" God grant that all of us may hear the call of our "Superior Officer" and may we always have faith to know that another is eager to go with us if we will lead!

KATHLEEN MALLORY.

## Week of Prayer Program.

The programs for the Week of Prayers have been sent each society. If you did not receive yours, please notify your Corresponding Secretary.

Please read carefully the following announcements regarding the programs:

To the President: "That I may know Him" is the W. M. U. watchword for the year. Translated into terms of loving gratitude it becomes "That others may know Him because I know Him"—others in all parts of the world. If the Foreign Mission Board shall at all answer the many pressing calls sent to it from the overburdened missionaries on our fields, it will have to raise \$1,500,000 before May. The foreign mission apportionment accepted by the Union at Hot Springs is less than one-sixth of this million and a half, whereas it is one of the Union ideals always to raise one-third of the total given during the year. Surely during the thirtieth anniversary of its history, the Union will hold to this one-third policy and will make every effort to double its foreign mission apportionment. It will greatly conserve this purpose if the Christmas offering of each member and her society is double that of last year. Since this is the 30th anniversary, many women and societies will gladly increase their offering to \$30. Since it is altogether patriotic to buy War Savings Stamps, many will rejoice to make their offering thus. How small or large the gift, may it be made in love for the Pearl of Great Price during this, the Unions' pearl anniversary. The envelopes should be distributed early in December, at which time



Dr. Love's appeal should be carefully read. An envelope should be given to each member and to all other women of the church and congregation. When the offering is ingathered it should be forwarded promptly, the letter being registered if it contains War Savings or Thrift Stamps. Much should be made of the fact that it is the Lottie Moon Christmas Offering and that the ideal is at least \$50,000.

#### "House Beautiful."

We are beginning our second month in the Training School. To say that the first month was a great one does not half express it. We have had about twenty-five cases of "Flu." We feel that the Lord has been very gracious to us as we have not had a serious case. I believe I may say it was a blessing because we have learned to know and love each other better helping to wait on the sick. I won the title of "water boy."

The Training School is truly a "House Beautiful." I had heard several describe it but the description did not compare with the reality. You have to see for yourself to appreciate the beauty of it and that is not all; the prayer life is wonderful. We feel that we are drawn very close to God through prayer. I am sure a girl can never be the same after spending a year here preparing for better service to her Lord.

We have organized our Mississippi prayer meeting. We have a certain time each week to talk and pray about the work in our state. We would like to know something about the work there so we will know just how to pray. We would appreciate any information from the associations, societies or individuals. Help us to pray that we may have more girls from Mississippi next year.

I saw Miss Mallory's letter in last week's Record telling of Mrs. McLure's going into war work. We all wept like little children when Mother McLure told us she was going to leave us; but we feel that the boys need the best and she is the best we have to give. We are only glad to lend her to our boys. We have a new mother, Mrs. Perryman, whom we have learned to love already.

We had a very impressive service one night before Mother McLure left us. She was lured by an invitation to the chapel. As she entered, the student body burst into glorious strains of "Unfold Ye Portals." Then the soft Mulberry curtains rose disclosing a setting of autumn leaves and flaming dahlias against which showed the dainty figure of the Spirit of Happiness. She tells of her joy in the coming of one known as "The Lady of the Happy Heart" who bears the message of happiness to countless hearts Faith, Hope and Love, then come to tell of their part in the life of her of the happy heart. Then Happiness tells of the building of the House Beautiful around the lady of the Happy Heart from which she sends forth her message to all the ends of the earth. The strains are broken by the entrance of the spirit of Japan whose words are those of joy since the coming of the messengers of the Happy Heart has brought peace to the aching hearts of her girlhood, China, South America, Africa and the South

Land follow, all bearing the same message of the changes wrought in hearts and lives by the messengers of Lady of the Happy Heart. Then soft came the chant "How Beautiful upon the Mountain are the Feet of Those who bear glad tidings."

This glad triumphant story is there broken by the heavy notes of a dirge and the faces of all the spirits are filled with consternation as Liberty, crownless and sad with smoldering torch and besmirched robe enters. The music changes to broken strains of "My Country 'Tis of Thee" as she pictures the scenes of war and with sorrow tells of the peril which she faces. The music grows surer as her voice rings out in triumph as she tells of the note of victory that rises above the frenzy of battle: "For God so loved the World." She has come to Happiness seeking some one who can bear to the aching hearts of the world the message of this verse.

The spirits all join in an eager chorus: "The Lady of the Happy Heart." Happiness sends Faith, Hope and Love in search of her. All hearts were tender as Mrs. McLure bearing the lighted candle and wearing the robe of honor was escorted to the platform. There Happiness gave her the royal charge "Go with Liberty and with your light guide her to the nations of the world." The feeling of every girl in the House Beautiful found expression in the further words: "As we stand upon the threshold of your departure, we cannot see what change awaits us in the passing year. But methinks I see beyond the cloud and smoke of war the reign of love, a time when radiant womanhood over all the earth shall find the way to the happy heart and gladly live to serve. Follow Liberty and seek to show women East and West, the radiance of Thy light until thy own shall usher in at the last, the Prince of eternal peace." With a ready response to Heart's appeal which is so characteristic of her, Mrs. McLure lifted her light high and gave those words which fitted as if they had been written for the occasion, "May I as your representative hold my light so low that none may miss the way; so high that Jesus Christ may see the glory of it as His radiant light to the world."

The girls had a hard time of it trying to practice and not let her find it out. She said she had not dreamed of such a thing. She heard the girls singing one afternoon but thought they were practicing for Sunday. I must close as it is 5:30 and that is "Quiet Hour." Remember your five Mississippi girls in prayer.

MILLIE MAE McLELLAN.

Box 22,

Montaya, New Mexico, Nov. 7, 1918.  
Mrs. C. C. Pugh,

Hazlehurst, Miss.

Our Dear Friend and Sister:

We are writing you today to inform you that the big missionary box came last Saturday morning. Please pardon us for not writing sooner and expressing our appreciation of the many pretty and valuable things which the box contained. We feel that we could not have made a better selection ourselves.

The box found us confined to our beds on account of the Spanish Influenza, but I believe we began to get better immediately after we had the privilege of opening the box. It made us feel like we used to feel when Old Santa Claus would come to visit us. We feel unusually grateful for the overcoat, suit, coat-suit and bedclothing. You should have seen the little girls rejoicing over the pretty things sent to them. May you all be wonderfully blessed in return for this abundant evidence of your love toward God and His cause which has extended even to a far-off country. Mrs. Masseege and I have had a hard struggle to get through school so that we could do efficient service in the Master's cause and we feel grateful, indeed, for all our brethren and sisters who have rendered assistance while we have been struggling to build up the cause of Him who gave Himself for the redemption and eternal security of those who trust in Him.

We are yours in Christian love and service,  
CHAS. A. MASSEEGEE AND WIFE.

#### ORPHANAGE CAR.

Dear Pastor and Sunday School Superintendent: An Orphanage car will run from State line, Miss., to Waynesboro, Friday, Nov. 29 on to Meridian Saturday, Nov. 30, 1918. Pack all freight well, ship molasses in barrels or cover cases with lumber. Freight prepaid preferred.

Some one take wagon and gather up contributions and haul to the depot. Woman's Missionary Societies collect up as heretofore. These four hundred children in the two orphanages must be fed and clothed, they are the wards of the two denominations. The time is short and the churches and missionary societies must get busy and fill the car.

W. H. PATTON.

#### MORMONISM.

Polybamous marriages are still celebrated as "celestial marriages." Brigham H. Roberts, an avowed polygamist (with three living wives) has been given a chaplain's commission in the National Guard.

A correspondent in Salt Lake City writes that the war is seriously affecting the Mormon Cult for better or for worse. American blood is pulsing through the Mormon people as never before, and they are responding to the call for national service in an unusual way. The enlistment in the army or navy is bringing some 10,000 of them into close contact with hundreds of thousands of other Americans and they will go out to establish American ideals and not to spread Mormonism.

Politically the condition in Utah is more favorable to freedom than ever before. Religiously the leaders stand as formerly on the platform of Joseph Smith, the founder of Mormonism. They hold "with dogmatic unctious" to (1) plurality of Bibles; (2) plurality of gods, and (3) plurality of wives.

Mormonism has not changed and the leaders are apparently merely biding their time and working quietly to entrench themselves in American life and institutions.

—Missionary Review.



# A CALL TO PRAYER FOR A NATION-WIDE REVIVAL FOLLOWING THE WAR.

(Continued from page 5.)

short time. Thoughtful people, everywhere, realize that the return to peace will bring us face to face with conditions, needs, opportunities and responsibilities not less serious than those we have been facing during the war.

In recent months, there has been much talk about post-war problems—political, industrial, social, religious. The governments of the nations at war have for many months had specially-appointed commissions considering ways and means for economic and industrial reconstruction following the war. With deep concern and high hopes, the leaders in all the great religious denominations are making plans on a large scale for their after-war activities. There is a profound consciousness everywhere that the world will never be again what it was before the war, that we are passing through the gravest crisis ever experienced by the human race, that this is the most potential hour of all history.

In view of these things the writer has for some time felt that in some way the Christian people of America should be led to turn their prayers and hopes unitedly toward a great, nation-wide post-war revival of religion. As I have thought and prayed about the matter, I have experienced a deepening conviction as to the need of such a revival. Let me set forth, in brief outline, some of the reasons and considerations that have led me to this conviction.

1. More than anything else, such a revival would serve to clear up the atmosphere for the right kind of thinking about the new conditions and problems we are now facing, especially with reference to the revision of the creeds and policies of the church. It would safeguard us against the danger of being turned away from "the Old Book and the Old Paths." It would bring about a certitude of faith, a balance of mind and conviction that would give us great fortitude and steadfastness in the presence of the chaos and confusion brought on by the present world upheaval.

2. Such a revival would renew and strengthen our devotion and attachment to the church. During the war the church has freely given of its strength and means to foster the war programs of outside agencies. Many have failed to recognize this, and consequently they have magnified these agencies and minimized the church. Besides, these agencies have necessarily been made most conspicuous before the minds of our young men in the army, and in such a way as to lessen their former regard for church affiliations and distinctions. Along with all this there has been much talk about merging all denominations into one, or turning over their control to some sort of federated body. These things, all taken together, have undoubtedly had a tendency to detach, if not to alienate, many people from the church. I have no fear that the church is going to be forsaken, or that it is going

to be superseded by other agencies; but this confidence does not blind my eyes to the danger suggested by the above considerations. If the church maintains its place of primacy in the hearts and affections of the people, it must not stand aside in this hour of opportunity. If the church is to conserve its forces and continue its great missionary program, local and foreign, it must hold and strengthen the allegiance and devotion of its constituency. Nothing would enable the church to do this so fully and completely as an old-fashioned revival of religion.

3. Such a revival would help in a great way to prepare the church for its post-war opportunities. These are coming upon us faster than we realize, and in ways which we have not suspected. It would, therefore, be difficult at this time to catalogue them. But of one we are sure, and that is the one with which the church is most directly and deeply concerned, namely, the immediate and speedy evangelization of the world. To carry forward this great program of world evangelization, in a way commensurate with the need and opportunity, is going to call for tremendous effort and unprecedented sacrifice. Our best preparation for this mighty task would be a revival of spiritual religion. Revivals always foster the evangelistic and missionary spirit, and always create an atmosphere favorable for extraordinary effort and sacrifice.

4. A post-war revival would do more than anything else to restore us to our normal feelings and soberness of mind. We have all been more or less excited by the war. In this state of excitement many have become reckless in their thought and speech. It has caused them to "loose wild tongues that have not God in awe." The country has been flooded with profanity and the clamor of hot and angry words. To some the war has seemed to justify the setting aside of old ideas and standards of right and wrong. Some glory in their hatred of the enemy. The war seems to have engendered in them a spirit of bitterness and vindictiveness. As a remedy for all this I can think of nothing that would be more effective than a revival of religion.

5. A post-war revival would furnish a balm of healing for the wounds and sorrows caused by the war. This is a day of multiplied sorrows throughout the whole world. The countries of Europe and Asia are overwhelmed with unspeakable sorrows. Devastation, tragedies, horrors, indescribable sufferings and death are on every hand. Thousands of our own boys had fallen on the battlefield, and this has brought grief and gloom to thousands of American homes. Along with all this has come the influenza epidemic, which has ravaged the whole country, spreading sorrow and desolation everywhere. Religion is the only thing that can heal all these wounds; and that being true, a revival of religion, following the war, would be most opportune.

6. Not least among the benefits of such a revival would be the creation of a warm spiritual atmosphere in which to receive our boys when they return from the war. Religious influences have been deeply impres-

sed upon our boys in the army. Most of them have thought more seriously about religion than ever before. Their hearts have been made warm and tender toward religion. Religion has become real to them, and has been the one vital, sustaining force in their lives as they have faced the perils of war. Coming out from the warm, wide-awake and stirring atmosphere in which they have become accustomed in the camps and trenches, it would be a spiritual calamity to have them come back into a formal dull and cold atmosphere in the home churches. Besides, upon their return home our boys will need as never before the right kind of religious influences during that period when they are becoming readjusted to their normal life, and when at the same time they will be facing the new ideals, conditions and problems of the new era that will follow the war. Here is a most urgent reason why we should plan for a revival of old-fashioned religion—to provide the right kind of atmosphere for the home-coming of our boys.

These are some of the reasons why I believe we should turn our thoughts and prayers toward a nation-wide revival, following the war. I believe we should, in some way, plan for a series of revival services to be held simultaneously in the churches of all denominations throughout the whole country. Simultaneous meetings have been successfully carried on in local communities, and I see no reason why the plan could not be broadened out to take in the whole nation. It would be a fine thing, if every church would observe a week of prayer and thanksgiving as soon as peace is declared. A simultaneous series of evangelistic services might be held, immediately following the week of prayer, or at some future time. It would probably be better to set the date for these services several months in the future. If the idea meets with general favor, I am sure some practical plan can be devised for bringing about such a united nation-wide effort. I am suggesting this idea with the hope that it will call forth some discussion by others which will lead on to the formulation of whatever plan may be necessary.

In the meantime, whether a general organized effort is made in this direction or not, let me ask all who read this to join in earnest prayer to God that he may open the windows of heaven and pour out a revival blessing upon our beloved nation. May I suggest that you form a private prayer circle among your friends and urge them to pray to this end? I am confident there are many earnest Christians throughout the country already praying to this end. If you are, or if you will now join in such a prayer, I should like to have your name and some word from you concerning the things set forth above. Let it be remembered that revivals come only through prayer. The history of all revivals clearly reveals this fact. All history, touching God's people and his work, confirms the statement that prayer is fundamental and essential to real success in all God-saving effort.

—Journal and Messenger.



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

### SPECIAL PRAYER.

Rev. Harry L. Bock of Pawnee, Okla., working among the Pawnee and Otoe Indians, is doing a difficult though successful work and needs the prayers of our young people for the constant presence and power of the Holy Spirit. This is a work of our Home Mission Board and through our united prayer this week let us strengthen the work.

"A talent unused is soon lost."

### THE QUESTIONNAIRE.

A questionnaire has gone out from the Sunday School to every Junior B. Y. P. U. leader. If you have not gotten yours you will get it very soon. These questionnaires are for the purpose of determining just what our Junior B. Y. P. U. need to make them all that they ought to be, and as soon as you have gotten yours, study carefully each question and answer in full and mail it as soon as possible to L. P. Leavell, Nashville, Tenn., when they have all been sent in they will be carefully compared and then we will be ready for the Junior drive for 1919. We want to urge that every Junior leader be prompt in answering the questions and sending them in. The Sunday School board is behind us in this great work, so let us do our best and make the task easier for them.

### THEY ARE COMING.

The boys from over there; yes and the boys from over here. We can hardly wait for them. Then no longer can we say "all of our boys are gone." Is your B. Y. P. U. ready for their home coming? Are you planning a royal reception for them? Have you written them telling them how glad you are that they are coming home so soon? Do this and let them know that "Loyalty" has been your watchword while they were away.

15th Avenue B. Y. P. U.,

Meridian, Miss., Nov. 16, 1918.

Mr. A. J. Wilds, Oxford, Miss.

Dear Mr. Wilds: Knowing that you always welcome new ideas concerning the B. Y. P. U., I wish to give you a plan which was suggested by our most efficient president, Mr. James Halley and which has been adopted by our union. We have organized our B. Y. P. U. on a military basis, which is as follows:

Name—Christian Battery, 15th Avenue Division, Camp Spizzerink-tum.

Organization—

President—Captain.

Vice-President—1st Lieutenant.

Secretary—battery clerk.

Treasurer—paymaster.

Corres. Sec.—Supply clerk.

Librarian—Y. M. C. A.

Chorister—Bugler.

Organist—Band.

Pastor—Chaplain.

Four group leaders—Corporals.

Four Groups—Companies 1, 2, 3, 4.

Missionary Committee—Red Cross.

Social Committee—Hostess House.  
Membership Committee—Recruiting Officer.

Educational Committee—Company Instructor.

Salutes are given to all officers except corporals.

When a company reaches 50 per cent according to the standard the corporal is promoted to a sergeant, when the company reaches 75 per cent the sergeant is promoted to top-sargent; when the company reaches 100 per cent the top sargent is promoted to second lieutenant. Any time the leader of a group falls down on a job he is reduced in rank, and has to start over.

War Crosses—A Cross of Honor is given each member attaining the A-1 standard. When all in the company have war crosses the company is presented with a Cross of Honor.

Members failing to read the Bible readings are carried out of the meeting by the Red Cross nurses and doctors, carried to the hospital of Bibles, where they soon recuperate.

At the opening of meeting the Christian and American Flag are raised, while the Battery stands attention and repeats the B. Y. P. U. pledge, after which the battery clerk calls the names of the different company officers, who in turn calls the roll of the members in each of his or her companies, instead of answering "present," we answer "Have" or "Have not," meaning whether we have kept up the Bible readings or not.

The boys from our church who are in the service are "Our Pals at the Front," and we write them one to three letters a month.

We received a letter from one of the soldier boys from Indiana who passed through Meridian several months ago and who was a visitor at our B. Y. P. U. He is in a French hospital, wounded, but was able to write and thank us for the kindness we had shown him.

We believe the Military B. P. P. U. will put "pep" in pepper.

In a month or so will write again and tell you how we are succeeding, for I know we will succeed.

MOLLIE ELLISON,

Supply Clerk.

Christian Battery 15th Ave. Division,  
Camp Spizzerinktum.

### QUESTIONS AND ANSWERS.

Question—I have just been elected as chairman of the instruction committee. Will you please tell me what my duties are?

Answer—The duties of the instruction committee are: 1. To enlist the members in the daily Bible reading, each member of the Union should be reminded each week of this most important B. Y. P. U. work. See that the Union maintains the standard in daily Bible Readings. 2. To see that the Union has a study course during the year and enlist the members in this study course. I shall be glad to give you any aid that I can in your study course work. As a rule the chairman would be the librarian of

the Union. Would suggest that you get a copy of "The New B. Y. P. U. Manual," in which you will find a complete study of your duties and how you may best perform them.

### OUR WOMEN VOTERS.

In New York State on November 5th tens of thousands of women voted for the first time. Hitherto those of the masculine gender over 21 years of age composed the citizenship of the state. Women were classed with children and imbeciles as far as political rights were concerned.

If citizenship requires intelligence, women are entitled to the ballot. There are three girls in our high schools to every boy, and women read twice as many books as men, and go in twice the number to lectures on literature and history.

If citizenship requires moral training, then women are entitled to the ballot. The churches are crowded with women, while the penitentiaries, the saloons and the gambling halls are crowded with men. It has been said that woman suffrage will double the criminal vote. How can that be, since only one criminal in twenty is a woman?

If property rights are to be safeguarded, then at least some women of our acquaintance ought to have as much right to the ballot as their gardeners. Think of the wealthy woman who was bowling along in her automobile. The machine suddenly stopped, and her chauffeur respectfully asked to be excused for a few moments. He stepped into a polling place and cast his vote for the election of men who decide the question of taxes, liberty loans, war and a thousand other matters. His mistress being a mere woman could not vote, but she did her part waiting for her chauffeur!

It has been said that women are not anxious to vote. Well, there are men who are not particularly anxious to perform this duty. But duties are duties, and we may not be excused from their performance by mere whims or prejudices. The facts prove that women will vote. In Chicago 72 per cent of the registered men voted, while 73 per cent of the women voted.

It has been said that the votes of women will make no difference in the general result, for women will vote as their husbands demand. Only unmarried men say things so foolish. Besides, half the women have no husbands to lord it over them.

It is said that voting will rob the women of gentleness and refinement. Last Saturday we were present when a woman of eighty years of age registered. The men took off their hats. Women will bring refinement and politeness to the polls, and they will influence the men more than the men will influence them. A modest woman will suffer more on one trip on a crowded subway car than in voting for twenty successive years.

Women voters everywhere have three duties before them. Their first duty is to vote. Let nothing interfere with the exercise of your right of franchise is our advice to every woman voter. Their second duty is to vote intelligently. They should be independent. It is not necessary for them to dance like puppets to the

music of the party organ. They should read the editorials in the great dailies and think for themselves. Their third duty is to vote as Christians. They should vote the way they think Christ would vote, the way Christ would have them vote. When moral issues are involved they should vote squarely for righteousness and justice. This year in New York state we must elect a legislature and a governor who favor the ratification of the national prohibition amendment. Throw party preferences to the wind, and vote solidly for the men who will vote to ratify this amendment and use their influence for ratification.—  
Watchman Examiner.

Unimpeachable—If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood, disease from which you are suffering.

A State Convention of the Baptist Students Missionary Movement is to be organized at Meridian Wednesday, Nov. 27, in connection with the meeting of the State Baptist Convention. All the colleges in which there are Baptist students are urgently requested, therefore, to send representatives to the Convention, that they may take part of the Baptist Student Missionary Movement of America, and it is hoped that this state organization may result in the organization of local bands of students for the furtherance of the cause of Missions in each of our colleges in which we have Baptist students. Please note that this movement does not in any manner conflict with the Student Volunteer Movement, but works in the fullest co-operation with it.

### RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.—Adv.

### 160 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 160 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6258 Reefer Bldg., Kansas City, Mo., who will send you a seal for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.



## A Godsend to Rheumatics.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are commonly forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralize the uric acid in the blood. The cause of rheumatism is uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you or your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says: "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

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CLEAR BABY'S SKIN.  
and drives off the rash and pimples.  
Harmless, soothing, fragrant.  
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Don't let anybody fool you into shipping thousands of miles away. Don't waste good money paying big express charges. Don't wait weeks for your money! Ship to us—to the South's best located fur market—New Orleans. Save express charges; save time; and

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TREATMENT

Breathe Hyomei and Kill  
Catarrhal Germs.

Don't suffer from catarrh any longer. Get to your druggist today. Get a Hyomei outfit; pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting nose catarrh, Booth's Hyomei Co., Ithaca, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, charges prepaid for \$1.15. Booth's Hyomei Co., Ithaca, N. Y.

Blount "TRUE  
BLUE"  
PLOWS

Built to outlast two other good plows.  
BLOUNT PLOW WORKS  
Evansville, Ind.

WHEN WRITING OUR ADVERTISERS  
PLEASE MENTION THIS PUBLICATION

## FROM FRANCE.

(By W. H. Morgan, Chaplain.)

The ground over which we passed to get here is a series of evidences of the most utter destruction imaginable, wire entanglements, trenches blown up, dug outs, ruined villages, utterly wiped off the face of the ground, only a few jagged corners of wall left. Not a single building. I was barely able to discover where the church was located. Tanks and guns, German war material, helmets, mess kits, bayonets, clothing, medical supplies, etc. Also dead soldiers of the German, French and American armies. Everywhere there were evidences of the awfullest havoc of ruin. I also should have said that fallen aeroplanes were passed, broken trucks, wounded soldiers and long lines of prisoners.

You have read in the papers I am sure the glowing accounts of the action. It was eminently successful that if the papers there follow their usual methods, whole front pages were taken to display the headlines.

I wish I could write you where we are and all that is being done. I had imagined in our former action on the other front that the canonading was terrific, but in this instance the guns were so numerous and the action so sustained for hours, that the ear soon became more sensitive to silence than to sound. The barrage literally covered the ground foot by foot for miles. The wonder to me is that any single living thing could come out of even the edge of it alive.

I have buried only the German soldiers who were left dead in the immediate area of our position. It is a small area, as the artillery is so numerous our guns are kept close together. One of the Germans was evidently well to do. His effects indicated it. He also had a picture of himself and his young wife and baby in his pocket. He had the badge of the War Cross in his purse, new, evidently just received, also a beautiful silver watch and plenty of money. The saddest thing was that he had his official permit in his pocket book for a furlough to begin Sept. 4 and to continue into October. He didn't get to go. Wasn't it awful? He lived only a short distance from here, as his mail and identification tags showed. The others had been found by some one else and what they had had been taken off, I found this one myself. I wanted very much to keep some of the things I took off him as souvenirs, but of course couldn't do it, as I am required to send in all such effects.

The place I am in: It is a German officers dugout. You should see it. The Germans with their usual thoroughness had fixed the whole section up for comfort. This is only one of an interminable series. The system of trench communication is complicated and complete. For miles you can walk without showing your head and pass into dugouts fitted up as complete as homes. These are every few yards, especially in well protected places, like a wooded extent, or some sloping ridge or hill side. The one we are in has an office, kitchen, store room, gas chamber, etc., all wired for electric lights and piped for stoves, etc. It is covered with ten or twelve feet of earth laid on steel

beams and concrete slabs, locks on doors, glass windows opening into inclined sky lights. I hear of much more complete places even than this. The Germans had made here two beautiful cemeteries, one for officers and one for men. Quite a number of marble tomb stones, have been used to mark the graves of those of their number who died or were killed while here.

I rode yesterday and the day before over the old front line trenches and over the old no-man's-land. I don't see how anybody could get through, even one man going without opposition, not to speak of companies of men advancing against well concealed defenders. Only the effective artillery fire preceding the advance of the infantry can explain it. Section after section of barbed wire entanglements were there, some unbroken, long canals 25 feet wide and 10 to 15 feet deep, filled at the bottom with sharpened iron stakes supporting barbed wire. How anything got across is a mystery to me. But our infantry went across, and kept on going, until the record of it and what was accomplished will be among the things our children will read in future years and thrill with pride at the thought of the fortitude, resolution and persistent purpose of our American boys.

I have also been thrilled at the sight of the intense aeroplane activity. This afternoon there were more than fifty machines up over us. A squad of German planes came over for observation under the protection of some of their fighting planes. When they came in sight a bunch of ours went up to meet and run them back. They turned tail and ran away. I thought we were to have a many planed battle, but it didn't come off. I have seen some Germans do some daring work though in bringing down some of our observation balloons and standing up under the fire to which they were subjected. This one was disguised as a French plane and really pulled off a treacherous trick. But it was bold.

Things look more hopeful, as we keep the Hun watching and dodging at several places at the same time and overwhelm him in the air. I don't know how long it will take us to do the job, but I am absolutely sure we will put the Hun out of business in time. Let's hope and pray it will not be long.

A MISSISSIPPIAN OF THE RIGHT  
KIND.

An event of much more than ordinary interest is the recent entry of ex-Governor A. H. Longino of this State into war work as a Y. M. C. A. man. The Y. M. C. A. men are looked to by President Wilson to care for the morals of "our boys over there;" to be with them, to counsel with them, to encourage them, to advise them, to strengthen them in purpose and in clean living. This work has been largely turned over to the Y. M. C. A., and our country is depending on it to see that our boys come back to us pure morally and clean physically. The fathers and mothers of the boys are pinning their faith to the Y. M. C. A. that this will be done.

It has been an exceedingly diffi-

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Into Peptiron.—The Combination of  
Pepsin, Nux, Iron, Celery.

This is what makes Peptiron of wonderful therapeutic value, and so successful after influenza, the grip and in blood and nerve troubles, anemia, paleness, nervous weakness and the exhausting worry and anxiety over the world war.

It is a real iron blood and nerve tonic, especially beneficial in the weakness following the influenza and grip, to worn-out, brain-fagged men, delicate women, school-tired girls, and to fast-growing boys, invalids and convalescents, the aged and infirm. It actually puts iron, a natural strengthener, into the blood, and restores the wasted red corpuscles. Your druggist knows its great merit.

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and healing for all cases of  
sore or inflamed eyes or  
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OLD RELIABLE EYE WATER  
it feels good and does not burn or hurt. Ask for  
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For Churches and Residences  
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CATALOG AND SPECIAL DESIGNS—GRATIS  
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makes and keeps the complexion clear, white and  
soft and quickly vanishes sunburn, tan,  
freckles, pimples,  
blackheads, and eczema.



If your druggist  
cannot supply you  
send for a free  
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IS CURABLE. Write me today and I will  
send you a free trial of my mild, soothing  
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Stops the itching and heals permanently.

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is just what every sufferer of  
influenza or la grippe needs  
now. It covers the rough, in-  
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healing coating, clears away  
the mucus, stops the tickling  
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Day and night keep

## Foley's Honey and Tar

handy. It gives ease and com-  
fort from the very first dose.  
Buy it Now.



cult matter to get the right kind of men to go into this work, and those who do enter it, enter it because of their love for the work itself, and their desire to be of service to the young men of the country. The pay to such men is meagre; the work is difficult; the exposure is great; the duties are multitudinous; there are no opportunities for promotion; there is no glory to be won by these workers such as may be won by those on the fighting line. The only reward that one can hope for in this work is the approval of his own conscience, the knowledge of having done something for the benefit and for the welfare of the boys and the young men of our country at a time when they are far away from home and friends. So it may be marked down that one

who enters this work is a good and a patriotic man.

It is a happy and promising sign of the times to see such a man as ex-Governor Longino enter upon this line of work. The ex-Governor is beyond the limit in years, hence he couldn't enter into active military service; but his heart is in the right place and he wants to serve his country; hence he has chosen the only field open to one of his age. It is evident that to him the idea of being most useful to his country has appealed more strongly than any other idea. A man is not likely to give up voluntarily the ease of advancing years, the comforts of home, the income of his profession, and association with life-long friends, to enter a field of labor in which the rewards are to the spirit instead of to the body, unless high conceptions of duty and deep patriotic devotion to his country impel him to do it.

Ex-Governor Logino has behind him an honorable record of usefulness to our State in peace. He has held high office, and he has discharged his duties with fidelity, courage and ability. That he is measuring up to the highest standards of patriotic manhood in war times, goes to show that he is of that type of man to whom the people can safely pin their faith, and in whom they can repose the fullest confidence.

Already the ex-Governor has three sons across the waters serving in the army. In a short time he will himself be in France. He will be there, as he has been at home, a worthy representative of the best manhood of Mississippi and of the American Republic.

The members of the Baptist Church of which he is a member met with him the night before he left Jackson to begin work as a Y. M. C. A. man, to bid him good-bye, to wish him well, and to assure him of their prayers. Representatives of other denominations came to the meeting, to let him know that they, too, would be with him in spirit as he labored in far off fields for the good of the boys. Was ever a man better armed than one who goes to his work supported by the prayers of the Christian men and women of a great State?

There is not a father or mother in Mississippi who has a son "over there" who does not find comfort in the fact that Governor Longino is "going across" to be with the boys, and to counsel them and to help them. There is not such a father or mother who does not feel that his or her boy will be safer because of the presence with him of such a man.

We believe that some of those gentlemen who are making arrangements to run around over the State in the near future with a view to persuading the people to vote for them for some high office, would better serve their country and would be of more benefit to it, if they would follow the example of the modest, but thoroughly patriotic ex-Governor, and enter into some kind of war work. Perhaps their hearts are not wrapped up in the cause of their country and in the welfare of its young men and of the "boys over there."—Laurel Leader.

## TETTERINE

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Permit feeding corn, cob and all, finely ground—save grain—aid mastication and digestion—mean better stock. At type and size for every grinding need. Uses 1 h.p. to 40 h.p.; capacity 3 to 150 bu. per hour.

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## KILLS CATARRH GERMS

Famous Hyomei—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge, developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the antiseptic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomei, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomei is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomei. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and allays irritation and enriches and purifies the blood. All druggists. Booth's Hyomei Co., Ithaca, N. Y.

# Nuxated Iron


"To help make strong, keen, red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron," says Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York, and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is now being used by over three million people annually, including such men as Hon. Leslie M. Shaw, former Secretary of the Treasury, and ex-Governor of Iowa; former United States Senator and Vice-Presidential nominee, Charles A. Towne; General John L. Clemm (Retired), the drummer boy of Shiloh, who was sergeant in the U. S. Army when only 12 years of age, also United States Judge G. W. Atkinson of the Court of Claims of Washington, and others. Nuxated Iron is dispensed by all good druggists everywhere.

**Mi-o-na**  
"Digestion's best friend"



**W**ITH many hearty eaters the tendency is toward over-indulgence. Over-eating frequently produces uncomfortable after effects and results in disagreeable attacks of indigestion or dyspepsia. The most prompt and pleasant way to avoid serious trouble is by the use of Mi-o-na tablets. Mi-o-na brings instant relief and rectifies digestive troubles. It is pleasant, effective, convenient and inexpensive. If it relieves you it costs you 60c a box; if not, your druggist will refund your money. Sold in tablets, only under such a guarantee. Ask your druggist.

**BOOTH'S HYOMEI Co. Ithaca, N.Y.**



## Indigestion

**DO YOU KNOW** that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over \$2,000.00 for medicine and treatment was permanently cured by these tablets.

## Chamberlain's Tablets



## THE GERMAN SCHOOL SYSTEM AND THE GREAT WAR.

(W. J. McGlothlin, Ph. D.)

One of the most remarkable features of the intellectual and cultural life of modern times has been the development of systems of education supported and controlled by the state. In earlier centuries primary education was either provided by the church or was left to individual interest and enterprise, while the great universities were free and independent corporations which managed their own affairs in almost complete independence of both church and state. The entire educational life was untrammelled by other institutions except on its theological side, where the church was able to exercise some measure of control.

### RISE OF STATE EDUCATION.

Naturally this system did not educate all the people or any large percentage of them. The masses had no aspirations for learning, and many who may have had the desire for an education could not afford the expense. The schools lacked incentive, co-ordination and system. They had too little interest in preparing men for life here and now, were too exclusively ecclesiastical.

But the Renaissance and the Reformation aroused a hunger for learning that could not be satisfied by the old schools. There arose a demand for a more general and a better education which should be brought within the reach of all. All the leading humanists and reformers deeply sympathized with these aspirations and labored to establish more satisfactory educational conditions. But how could it be done? The financial resources of the church had been greatly reduced by the storm of the reformation. Vast quantities of property, originally held by the monastic orders and other institutions and earnestly sought by the reformers for the establishment of schools, were devoured by the greed of the princes and dissipated so far as public service was concerned. The new Protestant churches inherited but a small part of the great wealth that had been held by the Catholic church so that their resources were manifestly inadequate to the stupendous task of educating the whole population. If this was true in the earlier years of Protestantism when the churches were supposed to contain all the people within a nation, it was doubly so as the principle of toleration began to establish itself, permitting indifference and skepticism to appear and allowing the churches to break up into smaller and weaker fragments. No church could educate all the people because its strength was unequal to the task and its views were unacceptable to larger or smaller sections of the population. Manifestly education, if it was to be at all general and effective, could no longer be left to individual initiative and church support.

There was now but one institution that represented the whole of society and possessed resources sufficient to undertake the education of the whole people. That was the state, and under the conditions the rise of the state school was a necessity and inevitable. Gradually it took up the task of edu-

cating all the people, poor as well as rich, and indifferent as well as eager and ambitious. In view of all the conditions and considerations there can be no reasonable doubt that the entrance of the state into the work of education was necessary if its benefits were to be generally enjoyed. No other means of providing educational privileges for all and inducing all to take advantage of those privileges when provided are conceivable. If universal education is desirable we must look to the state to provide at least a part of it and to see that all the people take advantage of their opportunities.

At first the state system was generally parallel with and supplementary to private and church schools. But the abundant material resources of the state and its coercive power have tended to force its schools to the front and eliminate all the earlier agencies for culture except as they have submitted to state control, thus removing all competitors and establishing state schools as the sole educational agency. Its tendency has been steadily toward a school monopoly, and a monopoly over the human mind is the most dangerous of all monopolies. This process has been virtually completed in Germany and France and is moving with more or less rapidity in many other lands, and ours among the number.

In Germany the process has been gradual and without violence since the Reformation. The church when denuded of its wealth was unable to supply adequate educational facilities for all the people, and as a consequence its efforts were supplemented by the princes in the realm of primary education. At the same time the ancient universities which had been free endowed corporations, gradually lost their independence and came under the control of the state, while all new foundations for higher learning were made directly subject to the state from their origin. Thus by degrees the state built up a complete system of schools which have at length put all others out of business, till the culture of the entire nation is now in the hands of the state. Only in the realm of theological education is there a semblance of freedom and that is mainly in the Catholic church. Germany was thus the first country to try an education that was exclusively the creature of the state and was forced upon all the people. The state system is a monopoly, relieved from competition and criticism from without. What the German mind is the state school system has made it in so far as schools have formed that mind.

Now what has been the effect of this growth of the state school and what are to be the results of an exclusive or at least predominant state education? Doubtless it is too early to determine by actual historical experience what the ultimate effects which is a unified, universal, compulsory system of state education will mean to the life of the world. But we have, I think, proceeded far enough to see some of the weaknesses and dangers of such a situation.

### HORIZON OF STATE AND CHURCH SCHOOLS.

Every agency of any great institution naturally partakes of the nature and ideals and aims of the institution

which founded and sustains it. State, private and church schools inevitably share in the peculiar characteristics of the bodies to which they are responsible. Any state school will support and propagate the ideals of the state in general and the peculiar characteristics of the particular state to which it is directly responsible. In like manner a church school will represent and disseminate the beliefs and ideals of Christianity in general and at least in some measure the peculiar tenets of the type of Christianity to which it is responsible. Now neither church nor state is perfect, and each of type of school will show something of the weakness and strength of its parent institution.

1. The state is secular, temporal, national, its aims and ideals circumscribed by time and space. Its aims are order, prosperity and contentment in the body politic. Its highest interest is good citizenship in a temporal realm. Individuals may look above and beyond this objective and use the resources of the state in some measure to reach a higher goal, but such efforts will be due to the aspirations and efforts of individuals; they do not belong to the nature of the state; it is naturally and normally temporal and secular.

The church on the other hand believes itself to be of divine origin and of eternal significance. It does not forget the temporal and the national, but its goal and aim is the Kingdom of God; its objective is international, its horizon boundless. It would see all men adequately fed and clothed and comfortably housed, all citizens orderly, efficient and contented; but it does not stop there; it looks through the earthly citizenship to a heavenly citizenship, beyond the material to the spiritual and eternal. Its aims and aspirations are higher and broader than those of the state.

Now the schools of the two great institutions will inevitably partake in some measure of these peculiar traits. The curriculum of the state school naturally tends toward blank and barren secularism and a narrow and belligerent nationalism. The state will seek to protect itself and serve itself through the education it gives its citizens. Its schools will be strong in those elements which tend to make loyal and obedient members of the body politic, trained to contribute to those ends and aims which that state is pursuing. Its schools will never take the longer and broader outlook which is natural to the Kingdom of God.

On the contrary the church schools will tend to put the emphasis on the things which the church regards as most important. They will cherish the broader outlook, the larger horizon, the international and spiritual phases of life. They will preserve their independence toward the state, inclining to regard it as only one in the partnership of the nations. They are likely to be more interested in making a life than in fitting a man to make a living and serve a state.

2. The second great weakness of the state school is due to the fact that it must furnish an education to all its citizens. To be able to do this it must eliminate from its curriculum much

that is valuable because it is peculiar and confined to a party. This is particularly true of moral and religious convictions and teachings. Only what is common to the whole social order can be insisted upon in state schools. In this way individual and class peculiarities and beliefs are sacrificed, uniformity and conformity are emphasized, important convictions are weakened, intolerance of differences of opinion and practice is stimulated. All this tends to destroy individuality

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and reduce men to the dead level of an endless mediocrity. It produces a mighty war machine, but will in the end destroy itself by weakening the cogs in the machine till they break. National unity is a good thing, but if it is achieved at the expense of the independence and significance of the individual man and woman the price paid is too high. When the individual ceases to be significant the nation will quickly cease to be important. We must attain national unity and harmony by the co-operation of free individuals, not by the sacrifice of individuality. Here is one of the most serious dangers of the state school as we see in Germany, where the entire nation has been cast in one mold through the effective use of a state dominated school system.

Church and independent schools, representing a larger circle of convictions and the peculiar beliefs of their supporters, do not suffer from this weakness. They give free play to individual and group peculiarities, thus preserving the deep convictions of men about the great things of life and assuring that variety without which life seems to be tame and in danger of extinction. Individual and group gifts and endowments are preserved, while national harmony is attained by the inculcation of the spirit of co-operation among free and significant individuals.

#### NATIONALISM AND INTERNATIONALISM.

3. The state school inevitably tends to develop a narrow and belligerent nationalism. Being a creature of the state it must be loyal to the state which created and supports it. Its goal is the aggrandizement of its own state. To see the possibilities of the state school in this direction one needs only to observe the manner in which our American school system is now being used to arouse the fighting spirit of the nation for the shock and losses that are before us. What is now being done with our schools in the great crisis that is upon us might be done as a permanency by a military government. In fact just this has been done in Germany.

On the other hand the goal of the Christian church is the Kingdom of God, stretching beyond the boundaries of nations and the brief span of the present time. The Christian school will therefore look beyond national boundaries in an effort to perfect the individual for his place in the Kingdom of God. It will regard man as a human being, a citizen of the world. In just so far as the Kingdom of God is higher and broader than any modern state, just so far will the Christian school cherish aims and ideals that are higher than those that are normal to the state school. It is not the state, but the Christian school that is likely in the long run to be broad and cosmopolitan, while the state school will tend to become narrower and more provincial as it approaches a complete monopoly of national education.

#### FREEDOM OF TEACHING.

4. The state school lacks freedom of teaching and criticism at those points which are supposed to affect the state vitally, just as the church school lacks freedom where that would seriously affect the church. Both church and state, like all other

vigorous institutions, tend to protect themselves when their interests, real or supposed, are attacked. As professors in church schools are free to teach what they will as to political theory but are quickly brought to book about ecclesiastical matters, so state schools give to their teachers freedom in theology while they tend to limit and control the teaching on economic, social and political questions. The boasted freedom of the state school is a myth except as it deals with those subjects which do not affect the interests of the ruling classes.

These weaknesses inhere in the very nature of the state school. They cannot be escaped. In America they are by no means so obvious or dangerous as in some other lands, because the state school here is still thoroughly democratic in its organization and control. Moreover, it has not yet achieved a monopoly, especially in the realm of higher learning where public sentiment is chiefly formed, and a large part of its officers and teaching force have themselves received their training in the non-state schools. Even in Germany the full effects of an exclusively state system have not yet worked themselves out. But the tendencies are unmistakable and are already visible even in our own country.

#### AGGRAVATED CONDITIONS IN GERMANY.

In Germany the inherent weakness and dangers of a state system are aggravated by the fact that it has monopolized practically all education, and the further tremendous fact that it is controlled and directed by a thoroughly autocratic government. The entire mind of Germany has been molded under the direction and control of a proud, egoistic and truculent ruling aristocracy. For while the schools of each state are under the control of that state the influence of Prussia, the largest and most efficient of the German states, is normative for all. The efficient Prussian system is imitated by the other states and students pass freely and with full credits from one university to any other in the empire. Within each state the schools are controlled by a hierarchy of officials extending from the Kultusminister down to the smallest school in the realm. Local people have little influence on their management. Teachers are prepared in state schools, they are selected and licensed by the state, text books are selected, examinations set, standards determined by the state. The grade attained in the state schools fixes one's position in later life very largely. The state determines the salary and conditions under which the teachers shall work and bestows its honors and emoluments on the basis of school work. A more efficient instrument for the molding of the national mind in accord with the wishes of the ruling classes can scarcely be conceived.

And in estimating the influence of the German schools it must be remembered that compulsory education is a reality, that every child in the empire is actually reached, that none can escape its influence if he would. All children that are mentally sound are compelled to attend school from pre-teen years the hand of the state is never removed from them for

a moment. Those that go on through gymnasium and university have larger freedom, but they too are drinking from the fountains provided by the state all the way.

Moreover, the freedom of which the German universities boast is in some respects a delusion. In those branches which in no way affect the interests and ideals of the German government teachers are free, as in the sciences. And in theological faculties there is much larger liberty than in America since systems of theology do not seriously disturb the social and political views of the ruling classes. But in politics, political history and related subjects German professors do not have the freedom which is assured to professors in American universities. All kinds of distinctions or preferences are dangled before the eyes of the ambitious young professors as rewards for a supple loyalty, while the certainty that all doors will be ruthlessly closed to the recalcitrant teacher acts as a powerful deterrent to manly independence. When these means fail to control the unruly professor he may be displaced altogether. Some years ago a young professor was removed from the University of Berlin because he had joined the socialist party. The point is that on questions affecting the state the professors practically take orders from the higher authorities.

(Continued next week)

#### "MORE EGGS" PAID THE PASTOR.

"I've got more eggs than I ever did in my life, paid my debts, clothed the children in new dresses, and I paid the pastor his dues. I have money to spare now. 'More Eggs' is the remedy for me. I sold 42½ dozen eggs last week, set four dozen, ate some and I have 1½ dozen left." Mrs. Lena McBroom, Woodbury, Tenn.

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No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, billiousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

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Now prepare for the good times peace will bring. Post yourself about Pecans, Figs, Scuppernong Grapes, Japan Persimmons, Plums, Peaches, Mulberries, Ornamental Trees, Shrubs and Roses. Our Nursery Catalog and five new Southern Service Bulletins contain more information for planters than ever published by any nursery. No inflated prices. Address C. M. GRIFFING & CO., Box R, Macclenny, Florida.



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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c and \$1.00 at Druggists.

**HINDERCORNS** Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c by mail or at Drugists. Hiseox Chemical Works, Patchogue, N. Y.

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## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

### RESOLUTIONS.

Whereas our Heavenly Father in His own loving wisdom, has called from earth to His infinite world, our beloved brother Mr. S. F. McClellan, Therefore be it resolved by the W. M. S. of Raymond Baptist Church, of which his wife is a loyal energetic member:

First, While we deplore the removal of Bro. McClellan from earth to Heaven, yet we rejoice that he gave evidence from time to time during his illness that he was ready to go.

Second, That he was a true and loyal husband and father, a most pleasant and helpful citizen and patriot, always encouraging and aiding every good cause.

Third, While his stay among us had been perhaps less than two years he had won to himself many friends, old and young, white and colored, who held for him the deepest love and highest respect.

Fourth, That the sudden removal of such a life from our midst leaves a vacancy and a shadow that will be deeply realized by all who knew him and will prove a serious loss both to our church and community.

Fifth, That with deep sympathy with the bereaved wife and four lonely children and other relatives of the deceased we express our hope that even so great a loss to us all may be overruled for good by Him who doeth all things well.

Sixth, That a copy of these resolutions be spread upon the minutes of our society, a copy be printed in our local paper and in the Baptist Record and a copy be forwarded to the bereaved family.

MRS. G. H. SUTTLE,  
MRS. C. S. SPANN,  
MRS. J. P. BRIAN,  
Committee.

### Grove's Tasteless Chilli Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its Strengthening, Invigorating Effect. Price 60c

S. F. McCLELLAN  
Raymond, Miss.

On Sunday, Oct. 27 Bro. McClellan passed to his reward, leaving a devoted wife and four children to mourn his death. He was a victim of influenza and pneumonia, going out at his forty-first birthday.

Bro. McClellan had been a member of the Baptist Church for seven years and lived a quiet, unassuming Christian life.

His body was laid away in Flora Cemetery Oct. 28, to await the great Resurrection morn.

To the loved ones:

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart."

In sympathy,

G. H. SUTTLE.

HENRY TROLLER CHAPMAN.  
Midway, Miss.

"There is a reaper whose name is death,

And with his sickle keen,

He reaps the bearded grain at a breath,

And the flowers that grow between,

The Lord has need of those flowers today,

The reaper said and smiled."

And Toller yielded up his beautiful life in answer to the summons.

Influenza laid its grip upon him, and followed by pneumonia he passed away Oct. 16 in perfect submission to the last call here.

Toller-joined Bethesda Baptist Church in Aug. 1912, when he was twelve years old, and lived a consistent life till death. The remains were laid to rest in Bethesda Cemetery Oct. 17.

"The Lord giveth and the Lord taketh away blessed be the name of the Lord."

In sympathy,

G. H. SUTTLE.

### JOHN R. BEDWELL.

The Bedwell family and community were saddened when death laid its icy hands on Bro. John R. Bedwell and called him to his reward on Oct. 26. He leaves a wife, mother, father, brothers, and sisters, with friends to mourn their loss.

He was 51 years old, a member of Raymond Baptist Church and has lived a Christian's life for many years. His illness was of short duration, dying with acute Bright's Disease.

Raymond Cemetery marks his last resting place here.

To the loved ones:

"Trust in the Lord with all thine heart and lean not unto thine own understanding."

"In all thy way's acknowledge him, and he shall direct thy path."

In sympathy,

G. H. SUTTLE.

E. A. MEADOWS, JR., OF GRENADA, LICENSED.

Bro. E. A. Meadows of Grenada, was given a license to preach, yesterday by the First Church. He has for several years felt an impression to give himself to the work of the gospel ministry, but like many others have done, he resisted his call until a few months ago. He has been doing some preaching already, and his preaching has been real acceptable.

The First Baptist Church gives him a hearty recommendation. We sincerely hope that he may be used by the Baptist brotherhood. Any field looking for a supply would do well to get in touch with him. He is very worthy young man, and we are praying that God may greatly bless him in every undertaking and make him a great blessing wherever he shall go.

J. B. QUIN.

**Itching Rashes**  
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**With Cuticura**

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A HOME CURE GIVEN BY ONE WHO HAS IT

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bed-ridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today.

Mark H. Jackson, No. 475 E Gurney Bldg., Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.

## Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 690 E. Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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Save Your Hair! Get a small bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a small bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

### FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem. According to the testimony of hundreds of people living in the southland and elsewhere, E. P. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become a national headquarters for people whose feet require his remarkable comfort shoe, known as the ExWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.



## Glass of Hot Water Before Breakfast a Splendid Habit

Open sluices of the system each morning and wash away the poisonous, stagnant matter.

Those of us who are accustomed to feel dull and heavy when we arise; splitting headache, stuffy from a cold, foul tongue, nasty breath, acid stomach, lame back, can, instead, both look and feel as fresh as a daisy always by washing the poisons and toxins from the body with phosphated hot water each morning.

We should drink, before breakfast, a glass of real hot water with a teaspoonful of limestone phosphate in it to flush from the stomach, liver, kidneys and ten yards of bowels the previous day's indigestible waste, sour bile and poisonous toxins; thus cleansing, sweetening and purifying the entire alimentary tract before putting more food into the stomach.

The action of limestone phosphate and hot water on an empty stomach is wonderfully invigorating. It cleans out all the sour fermentations, gases, waste and acidity and gives one a splendid appetite for breakfast and it is said to be but a little while until the roses begin to appear in the cheeks. A quarter pound of limestone phosphate will cost very little at the drug store, but is sufficient to make anyone who is bothered with biliousness, constipation, stomach trouble or rheumatism a real enthusiast on the subject of internal sanitation. Try it and you are assured that you will look better and feel better in every way shortly.

### FROST PROOF CABBAGE PLANTS

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George F. Hair Meggetts, S. C.

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You can add 100 lbs to any poor horse or cow for one cent per pound by giving it one dollar's worth of EDGERTON'S MEDICATED SALT BRICK with the proper feed. Results guaranteed or money back.

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### To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

## OXIDINE



**Kills Chills**

Good for Malaria, constipation, biliousness - a fine tonic. Guaranteed or money back.

Ask your dealer  
**Behrens Drug Co., Waco, Tex.**

## NEWS IN THE CIRCLE MARTIN BALL

We are sorry to learn of the serious illness of Rev. H. L. Martin, of Indianola. May he soon recover and be himself again.

Everybody is happy. Many rejoice in the midst of falling tears and heartaches. Hostilities have ceased—the Kaiser is out of the way and the Hohenzollerns are scattered. Praise the Lord.

Dr. W. B. Hardman of Commerce, Ga., who recently died, left \$50,000 to Mercer University. His bequest was in the interest of young men. His work will go on, and bright stars will bedeck his crown.

Dr. A. W. Lamar, who has been for sometime pastor at Clearwater, Fla., has gone to the pastorate at Ellijay, Ga. He succeeds wherever he goes.

The meetings held by Pastor W. E. Findley, of Eupora, this summer, resulted in 284 additions to the churches—187 by baptism.

Rev. C. H. Durham leaves the Brown-Memorial Church, Winston-Salem, N. C., and returns to the church at Lumberton, same state, where he was pastor for sixteen years. It is like going home.

The Kentucky General Association has been postponed until December 2. It is stated that the books will close out of debt.

The epidemic was so terrible in Missouri that the Executive Board of the General Association has decided to postpone the meeting this fall until sometime next year.

Rev. J. R. G. Darby has resigned his work at Bremond and accepted a call to the pastorate of the Madisonville church, Texas.

Dr. W. B. Crumpton, of Alabama, has published a tract on "Boys, Don't Swear." It should have a liberal distribution. Dr. Crumpton is an attractive writer.

Dr. J. B. Gambrell, of the Southwestern Theological Seminary, says, "Praying is the biggest business in the world." We guess he is right. Any body can pray.

Rev. J. H. Anderson, who teaches Bible in Hall-Moody Institute, Martin, Tenn., has accepted a position with The Baptist Builder as Associate Editor. He is a strong facile writer.

The Tennessee Convention is in session this week at Shelbyville. Rev. A. F. Mahan, of Knoxville, was made president of the Pastors' Conference and Fleetwood Ball, of Lexington, re-elected Secretary. The State Mission Board reported out of debt. The attendance was large. Everything indicated a fine meeting.

The Barracca Class of the First Church Sunday School, Dallas, Texas, Dr. J. B. Cranfill teacher, gave \$1500 to State Missions. The entire school gave \$2,115.50. That is some giving for a Sunday School.

The government has accepted the offer of the Trustees of the New Orleans Baptist Bible Institute as a general military hospital for the care of sick and wounded soldiers as they return from the front. The work of the Institute will be conducted in temporary quarters. This is good service rendered at the proper time.

The First Church, Houston, Texas, gave to State Missions \$7,000.00, against \$2,400 last year. Our own J. B. Leavell is the aggressive pastor.

Up to Nov. 5 there had been 615 enrolled in Union University, Jackson, Tenn. This is the greatest year in the history of the University in point of numbers. It taxes almost to the limit the capacity of the University.

Last Sunday was a splendid day for the Clarksdale Church. Three good members received. The church went considerably beyond the apportionment for State Missions.

### IN A GREAT MEETING.

God is giving us a great meeting here in Memphis, Tenn., with Dr. S. A. Wilkinson, who is pastor of the Speedway Terrace Baptist Church. Pray for us. The meeting will run till Nov. 22nd.

Yours for Jesus,

W. E. FARR.

### NOTES FROM SOUTHWESTERN SEMINARY.

The number of Mississippians in the Seminary is not quite as large as it was last year. Several of the men have entered chaplain and Y. service.

Mississippi claims second place on the enrollment list, with Texas leading. We have been able to do our work through the first quarter without any interruption. There were few cases of influenza on Seminary Hill and only one death has occurred. The Mississippi men have a fine reputation out here, even to the extent that Jack Cowser could marry one of the finest girls in the training school. The Billy Sunday meeting begins here Nov. 24, and we are praying for a great revival in the city. In our Mississippi organization N. R. Drummond is president, Jack Cowser is vice president, Mrs. Tom Tomlinson is secretary and J. G. Lott corresponding secretary. We also claim in this organization Dr. J. B. Gambrell, professor of Ethics in the Seminary. This Seminary is like one big family with President L. R. Scarborough as its big hearted father. There is a wonderful spirit out here.

J. G. LOTT,  
Corresponding-Secretary.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

### YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.

Mr. N. F. Shivar, Shelton, S. C.  
Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.  
Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Box 18C, Shelton, S. C.

Gentlemen:

I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name .....  
Address .....

Shipping Point .....  
(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. McA. Pittman. adv.

## DANDRUFF quickly disappears when Tetterine

is applied. Fragrant and soothing. 50c at your druggist's, or from the SHUPTRINE CO., SAVANNAH, GA.

### CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.



# THINKING AHEAD

A family which does not care for its own members is not worthy of the family name. The child that would turn its aged parents out into the world, helpless and alone, would be unworthy of the name of the child.

We are equally bound to believe that the aged servants of the church deserve the most loving care which the members of God's family on earth can possibly give. They are the men who have toiled long and faithfully. How could they, on their small salaries, have provided for a period of this disabling infirmities?

What is to become of them in old age?

The churches do not want them.

The business world has no opening for them.

What is to become of these men in the day of old age and disability?

We could, if we had the space, tell you what becomes of some of them.

## WE HAVE DONE SOME THINGS.

"Tell it not in the street of business and industry, lest the daughters of the world laugh the churches to scorn." Eight dollars per month, ten you say; sometimes twelve. How could they live upon it? They can't. We never imagined they could.

THEN WHAT? What will the final answer of the Baptist churches of the South be if they leave their disabled servants at the mercy of a doled-out pittance, and forget the words of the Master, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

All praise to the men, who in the past have not forgotten the worn-out ministers, and who are responsible for what has been done. They shall receive their reward.

# THE CHURCHES DO CARE

A new social conscience is born into the world. A new day of justice and practical righteousness has dawned. The men who brought it in are at last coming into their own.

The Baptist churches of the South, in Convention assembled, have sounded the new note of advance. Hear the call of their new BOARD OF RELIEF AND ANNUITY to the State Conventions for the hand of co-operation. Hear the reasons for the same.

First: It is laying large plans for worthy Baptist ministers and missionaries, their widows and orphan children in the States of the Convention.

Second: The Convention created the new Board and set it going. When the Convention speaks, Southern Baptists should fall in.

Third: It is right. This is true because of what it undertakes to do. If it is right, it ought to be done. What ought to be done, can be done.

Fourth: They are expected to make the plan go. This cannot be done without the full co-operation of the States. The work cannot fail if co-operation is promptly given. Don't tie their hands at the beginning. Hear their plea to the State Conventions, neither to hinder nor to disappoint them. There can never be any trouble in working out details.

For full information and literature address

*Wm. LUNSFORD, Corresponding Sec'y.*

506 INSURANCE BUILDING,

DALLAS, TEXAS.